

# The Anglican Digest™

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**FROM THE EDITOR**

"Welcome, happy morning!" age  
to age shall say:  
Hell today is vanquished, heaven  
is won today!  
Lo! The dead is living, God  
forevermore!  
Him their true Creator, all his  
works adore!  
"Welcome, happy morning!" age  
to age shall say.

Here at the Advent it is our tradition to begin each of the three Easter morning services with this processional hymn accompanied by organ and orchestra. The joy inspired by John Ellerton's translation of Venatius Honorius Fortunatus' "Salve festa dies" set to Sir Arthur Sullivan's stirring tune is evident throughout the flower-bedecked Cathedral. This is our Easter prayer and greeting to TAD's readers throughout the world from all of us in Birmingham and at Hillspeak.

*C. Frederick Barbee*  
COVERS THIS ISSUE

Christ's Descent into Limbo; French 12-13th century; The Pierpont Morgan Library, New York, N.Y., U.S.A. - see page 8. Trinity Cathedral, Columbia, South Carolina - see page 31.



## THE DONKEY

When fishes flew and forests walked  
And figs grew upon thorn,  
Some moment when the moon was blood  
Then surely I was born.  
With monstrous head and sickening cry  
And ears like errant wings,  
The devil's walking parody  
Of all four-footed things.  
The tattered outlaw of the earth,  
Of ancient crooked will;  
Starve, scourge, deride me; I am dumb,  
I keep my secret still.  
Fools! For I also had my hour;  
One far fierce hour and sweet:  
There was a shout about my ears,  
And palms before my feet.

*G. K. Chesterton*

## MARY'S PART AT CALVARY

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.



When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman behold thy son!

*Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. - St. John 19*

This is the only Gospel which mentions the presence of Our Lady and St. John at the cross. What follows is perfectly understandable in itself, an act of filial piety characteristic of Jesus. But the Church catholic understands it to be much more than that. We now see in the beloved disciple

the whole of redeemed humanity; it is ourselves whom Jesus introduces to Mary as her sons and daughters; it is to us that Jesus gives Mary as a mother.

What about Mary's sorrows? How could we even begin to comprehend them? The Rev. Bartholomew Gottemoller, in his book *Mary: God's Supreme Masterpiece*, proposes: "Perhaps only a mother who has had a child disappear, and later found to have been tortured and killed, can know something of her anguish. But how much greater would that mother's anguish be were she actually present at her child's suffering, yet powerless to stop it or even give her child any help or comfort." Such may have been her suffering on Calvary. But Mary was not merely a spectator on Calvary, she was deeply involved in the Mystery that was being enacted. In the *Kontakion* of Romanos Melodos, Mary says:

I am vanquished by loving grief,  
child, vanquished  
And cannot bear the thought of  
being in my chambers while  
you are on the cross;  
I, at home while you are in the  
tomb.

Let me come with you! The sight  
of you soothes my pain.

To which Christ replied:

Lay aside your grief, mother, lay  
it aside.

Lamentation does not befit you  
who have been called  
"Blessed."

Do not obscure your calling  
with weeping.

Do not liken yourself to those  
who lack understanding, all-  
wise maiden.

You are in the midst of my  
bridal chamber.

Mary saw beyond the physical suffering of Calvary to the spiritual reality: that of sacrifice, and she was participator in that sacrifice. At that moment, Mary offers herself with Jesus. She is represented not merely in her historical character, but in the function that has been reserved to her in salvation history. The form of address our Lord gives her repeatedly in the Gospels, "woman", has significant meaning. The woman of the first creation was called Life (*Zōē* = "Eve"), because she is the "mother of all the living." Mary is the mother of the new life, not only of the Word become flesh, but also of all those who live

with his life. She is the figure of the Church, the "new Eve", as the Fathers called her.

Jaroslav Pelikan, in his book *Mary Throughout the Centuries*, tells us that "playing off against each other various elements in Genesis and in the Gospels, such as the Garden of Eden versus the Garden of Gethsemane and the tree of knowledge of good and evil versus the tree of the cross, Irenaeus then came to the most innovative and most breathtaking of the parallels.

"Here was not only a parallel between the First Adam as 'of the earth, earthy' and the Second Adam, Christ as 'the Lord from heaven' – thus a contrast between the earthly and the heavenly – but a contrast between a calamitous disobedience by someone who was no more than human, Eve, and a saving obedience by someone who was no more than human, who was not 'from heaven' but altogether 'of the earth', Mary as the Second Eve. It was absolutely essential to the integrity of the two narratives that both the disobedience of Eve and the obedience of Mary be seen as the actions of a free will, not as the consequence of coercion,

whether by the devil in the case of Eve or by God in the case of Mary."

Mary is the mother of Christ and of the New Israel. As with the beloved disciple, we commit ourselves to her care. Let us not deceive ourselves, however, by thinking that we can be "at one" with Mary in the Church apart from her Son. Let us avoid the mental picture of Our Lady giving cover to the sinner who takes refuge from the Son's justice in the mother's mercy. She is our merciful mother, but her mercy is nothing but a share in the mercy of our Lord. Similarly, her intercessory efficacy is effective only within the shadow of the Cross



**STEAK? BUT YOU SAID WE WERE  
HAVING A BIG TURKEY FOR  
DINNER!**

and in the glorification of Christ.

*- The Rev. Robert D. Hoppe  
Church of St. Agnes-by-the-Lake  
Algoma, Wisconsin  
in an address to the Queen of  
Apostles Ward of the  
Society of Mary*



### ***Are you being called?***

Episcopalians—women and men, lay and clergy, regardless of marital status—have discovered the answer to this question through the consecration of our lives through obedience to a rule of life.

### ***Could God be calling you?***

To explore the Gregorian Way, contact

*The Director of Vocations, Dept TAD*

*The Brotherhood of Saint Gregory  
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82 Prospect Street  
White Plains NY 10606-3421 USA*

*The Sisters of Saint Gregory  
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Or visit our website: <http://home.earthlink.net/~bsg>

## PROTESTANTISM GONE MAD

We were astonished last Easter to see the number of Episcopal Church bulletins that reflect a liturgical chaos more typical of pick-and-choose Methodist and Presbyterian congregations. We refer to the smorgasbord of worship possibilities, many of them bewilderingly inconsistent with one another from a theological point of view, that many of our churches now feel they should offer during Holy Week.


Here are two examples of what we are talking about. One cathedral in a large mid-South city claims in its service leaflet that the Easter Vigil is "the most important service of the year". It is at 8 p.m. on Easter Eve and is a potpourri of bell, book, and candle—lurching from "Easter fire" to baptism to confirmation to chiarascuro lighting effects to communion, all of this drawn supposedly from Eastern Orthodox tradition. The same cathedral encourages its members to receive sacramental absolution from a priest as "preparation" for Easter. Yet this is no Anglo-Catholic parish of our Church! Rather, it has become the

space for an eclectic collection of neat experiences drawn from any number of sources. It is the *choice* aspect which strikes us as "Protestant" in the negative sense.

Another cathedral parish on the Atlantic seaboard offers all the above, but adds a labyrinth "specially created for Holy Week". Members of the church are invited to make their confession in the presence of a priest and then work out the emotional aftermath by the "Celtic" experience of a labyrinth walk.

This is all contrived and simply not thought through. Since when is sacramental confession a once-per-year option in any received tradition of the Church? What exactly is a labyrinth supposed to convey in any setting remotely connected to the New Testament?

Moreover, are outsiders, the regular unchurched whom we seek so warmly to reach, going to come in any meaningful numbers to such services? In the best case, these services are designed for the in-house, the initiated adepts.

This is not Catholic. Go to Advent, Boston or St. Paul's, K Street or St. Mary the Virgin, New York for the real thing. It is rather a form of do-your-own-thing Protestantism...gone mad. 

OUR FRONT COVER...

## DESCENT INTO HELL

"He descended into hell." Thus the ancient creed seeks to account for the period between Jesus' burial and his resurrection. Liberals in the Episcopal Church secured an alternative footnote in 1789, "He went into the place of departed spirits" – a neat ambiguity which lacked liturgical effectiveness. Having gained their theoretical point, they proceeded to use the familiar language, and seem to have made no real protest upon its elimination from the new edition of the prayer-book. The Methodist Church long ago disposed of the problem by dropping the sentence altogether.

Few of those who repeat the historic form pause to enquire what Jesus is supposed to have been doing in hell. Some, when faced with the question, have replied, "I suppose he was being punished; wouldn't that be a part of his suffering for us?" The credal statement was founded upon no such idea. Its Scriptural basis is an obscure verse in the Epistle for this day, according to which "he went and preached unto the spirits that are in prison." The primitive conception is exactly portrayed in those frescoes of the "harrowing

of Hell" so common in Italian churches. Jesus, bearing the banner of the Cross, stands on a broken door beneath which squirm the discomfited underlings of Satan. Streaming toward the triumphant Lord are the patriarchs and prophets, who in the place of departed spirits have awaited the Christian gospel which alone can save.

But having seen that hell, he triumphed over it as truly as does the Italian Christus over the demons. Despite the evidence, despite the logic, despite the agony, he held to the faith that his way was useful, that it was the only useful way to the salvation of humanity from its own hell of worthlessness. In his triumph is ours. In the light of his victory we cannot call worthless our following of his way. He descended into hell, the hell of human despair; with the patriarchs and prophets we join the throng which follows him to the salvation that is by faith. ✠

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Please write The Anglican Digest, 805 CR 102, Eureka Springs, Arkansas 72632 or call (501) 253-9701.

## I QUIT.....



I am hereby officially tendering my resignation as an adult. I have decided I would like to accept the responsibilities of an 8 year old again.

- I want to go to McDonald's and think that it's a four star restaurant.
- I want to sail sticks across a fresh mud puddle and make ripples with rocks.
- I want to think M&Ms are better than money because you can eat them.
- I want to lie under a big oak tree and run a lemonade stand with my friends on a hot summer's day.
- I want to return to a time when life was simple. When all you knew were colors, multiplication tables, and nursery rhymes, but that didn't bother you, because you didn't know what you did not know and you didn't care.

All you knew was to be happy because you were blissfully unaware of all the things that should make you worried or upset.

- I want to think the world is fair. That everyone is honest and good.
- I want to believe that anything is possible.
- I want to be oblivious to the complexities of life and be overly excited by the little things again.
- I want to live simple again.
- I don't want my day to consist of computer crashes, mountains of paperwork, depressing news, how to survive more days in the month than there is money in the bank, doctor bills, gossip, illness, and loss of loved ones.
- I want to believe in the power of smiles, hugs, a kind word, truth, justice, peace, dreams, the imagination, mankind, and making angels in the snow.

So...here's my checkbook and my car keys, my credit card and my 401K statements. I am officially resigning from adulthood.

And if you want to discuss this further, you'll have to catch me first, 'cause, "Tag! You're it."

*Christ Church,  
Binghamton, New York*

## THE GATE OF EVERLASTING LIFE

*Almighty God, who through thine only-begotten Son Jesus Christ overcame death and opened to us the gate of everlasting life: Grant that we, who celebrate with joy the day of the Lord's resurrection, may be raised from the death of sin by thy life-giving Spirit.*

The gate or door is a common image in spiritual writing, signifying transition in the soul. The image of the pearly gates into heaven, a common feature in cartoonists' depictions of the next life, comes from scripture (Revelation 21:21). The Episcopal burial office prays that the deceased may pass "through the grave and gate of death." (Prayer Book, p. 480) In allegorical and fantasy literature as well, the gate or door signifies transition from one world into another. The door to hell in Dante's *Inferno* bears the terrifying message, "Abandon hope all ye who enter here." Christian passes through the wicket gate on his way to the

Celestial Kingdom in Bunyan's *The Pilgrim's Progress*. The wardrobe door in C. S. Lewis' *The Lion, The Witch, and the Wardrobe* is the point of entry into Narnia.

This collect affirms that Christ has "opened to us the gate of everlasting life." What is this gate?

A friend who has spent many years in the Holy Land tells me that many of the sheepfolds near Bethlehem are in caves or under overhanging rocks. After the flock has grazed in the pasture all day, the shepherd herds the sheep to the side of a hill where such a formation affords shelter from the elements. Shepherds can sometimes be seen to stand at the door of such a cave with their legs spread apart. One by one, the sheep come to the shepherd, who takes the head of each sheep into his hands and gently feels about the face for any scratches or wounds. He applies balm as needed and wipes the dirt and grime from the eyes. Then as the sheep walks through the shepherd's legs into the shelter of the cave, the shepherd runs his fingers through the sheep's wool, careful to find and remove any briars or thorns which may be caught there. Nursed, cleansed,

caressed, and assured of the shepherd's love, the sheep enter the cave for the night and drop off to sleep.



Jesus calls himself the door of the sheep (St. John 10:7,9). It is possible that he had in mind a scene such as the one I have just described. As the sheep pass through the legs of the shepherd to the security of the sheepfold, we must pass through Jesus into everlasting life, pausing to allow him to explore every corner of our being, healing our hurts and removing the grime from our hearts.

What is "everlasting life?" The answer is simpler than we often make it: "This is eternal life, that they know thee, the only true God, and Jesus Christ whom thou

hast sent." (John 17:3) To know God through Jesus Christ is eternal life. It is a present reality, not merely for after we die, but for today as well. We begin to experience eternal life when we begin to know and trust Jesus. Then we find that eternal life is to know and to trust Jesus. He is both the door and the destination.

*The Rev. Richard C. Schmidt,  
St. Paul's Church,  
Daphne, Alabama  
in Flourishing Oaks*

## THE OLD, OLD STORY

A little boy was not exactly happy about going to church on Easter morning. His new shoes were too tight, his tie pinched his neck, and the weather was just too beautiful to be cooped up inside. As he sulked in the back seat of the family car, his parents heard him mutter, "I don't know why we have to go to church on Easter anyway. They keep telling the same old story, and it always comes out the same in the end."

*Christ Church Cranbrook,  
Bloomfield Hills, Michigan*

## ARCHBISHOP'S CONCERNS

In an interesting address to a two-day gathering of traditionalists within the Church of England, the Archbishop of Canterbury spoke to a variety of concerns, saying that the divisions in the Anglican Communion over homosexuality must be resolved if unity is to be preserved. He also warned the Diocese of Sydney that their decision to allow laypersons to celebrate the Holy Communion could "do untold harm" to the rest of the Communion and "makes nonsense of their decision to refuse the ordination of women." This action was later rescinded. He stressed his "growing awareness" of the traditionalist Catholic wing of the Church in England and supported English opponents of female ordination while calling on them to respect all canonically ordained people in our Communion. He challenged the "Third Province proposal for 'a church within a church' for conservative Anglicans, calling it 'institutionally validated schism'", and made it clear that he wanted traditionalists to continue to be appointed as bishops, deans, and archdeacons. Unlike the Bishop

of Rome, the Archbishop of Canterbury has no formal authority outside the Church of England, but Anglicans worldwide acknowledge his powers of persuasion.

- *Taddled*

## CHOCOLATE EGGS & JESUS RISEN

C. S. Lewis spoke of a child who on Easter morning was heard whispering to himself, "Chocolate eggs and Jesus risen!" A crazy combination, almost sacrilegious to adult ears but so true. There is no false separation of the sacred and secular world. The joy of the Easter victory is expressed clearly in a child's mind by chocolate eggs and Jesus risen. Let us remember how closely connected heaven and earth are in a child's mind, and give up on these false categories we like to put everything in. We must learn to allow all of life, even diapers and discipline, to be permeated with a heaven which is really present. Then we will be less likely to see parenting as a trap and more likely to be able to see our crazy, wild, frustrating home as a holy place.

*Machray Theological Review*

## THE STILL POINT

While driving to the Lenten retreat, I saw something I'd not seen before. Standing outside a small country church was an Easter display. It wasn't the familiar three crosses draped in Lenten-purple or Easter white, not the expected thing at all. It was a plywood cutout of Jesus, standing next to a cave-shaped tomb, the cover rolled aside. Jesus stood with his arms spread wide, as if to welcome people into the community's worship service. At first, I thought it was a fitting symbol of Easter. On reflection, I thought it wasn't quite right.

The stories of the resurrection share one common, but often overlooked, fact – Jesus is raised alone in the tomb, at night. There are no witnesses to the resurrection, no late-night watchers who see the actual moment of Jesus' rising. What the witnesses see, Mary Magdalene and the others, is an empty tomb. There is only this yawning cave, empty and alone. When they approach the tomb there is no one to greet them. Jesus does not stand at the tomb with his arms spread wide. Only later, after the fact, does he present himself to the witnesses.



The truth of the resurrection is much more mysterious than a plywood cutout. The glory of the resurrection is greater than Jesus coming out of the tomb to greet his people. Jesus is gone when the witnesses arrive, that much is certain. And no one knows anything about the moment of his rising. No one knows, and those who seek to depict the scene – painters, sculptors, makers of stained glass – don't know. Perhaps it is the poets who best capture this most mysterious moment. T. S. Eliot mentions a place, moment, a feeling that seems to capture the resurrection best. He calls it "the still point of the turning world."

It is in the stillness of the night, before the sunrise, before the arrival of the confused, joyous witnesses, that Jesus rises to his

new life. It is in the still point of creation that Jesus becomes the Lord of Life. While all around the world is turning, spinning its strange and wondrous tale, in a still cave-tomb the universe is changed from death to life. In the lonely place of death, life is born for all of us.

At Easter we are invited to receive new life. We are invited to join Jesus in his resurrection. If we are to find this life, then we must join him in his tomb, in his still point. If we want to know the absolute glory of his new life, then we will have to admit the power of his mystery into our hearts. May this Easter hold for us a still point, a moment in which the whole turning world is stopped by mystery. May we welcome the coming of life into our hearts as Jesus welcomed it in the waiting tomb. So may it be.

*The Rev. Paul D. Fromberg,  
Senior Canon,  
Christ Church Cathedral,  
Houston*

## LET THERE BE LIGHT (BULBS)

How many \_\_\_\_\_ does it take to change a lightbulb?

a) Charismatics – Only one: Hands already in the air anyway.

b) Roman Catholics – none. They use candles.


c) Baptists – Change?!!?!!

d) Pentecostals – Ten. One to change, nine to pray against the spirit of darkness.

e) Presbyterians – None. God has predestined when the lights will be on and off.

f) Episcopalians – Ten. One to call the electrician, and nine to say how much they liked the old one better.

g) United Methodists – We choose not to make a statement either in favor of or against the need for a light bulb. However, if in your own journey, you have found that light bulb works for you, that is fine. You are invited to write a poem or compose a modern dance about your personal relationship with your light bulb, and present it next month at our annual light bulb Sunday service, in which we will explore a number of light bulb traditions, including incandescent, fluorescent, three-way, long-life and tinted, all of which are equally valid paths to luminescence.

 The  
**Anglican Digest**

ON THE  
WEB AT...

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## THE COLLECTS OF THOMAS CRANMER

It is a very long time since this reviewer has come across a new book which has occasioned more of a sense of holy delight than this one. A person might have thought there could be little novel to say about the collects produced by Thomas Cranmer for the Book of Common Prayer of 1549. Yet every page, indeed almost every paragraph here, offers some arresting insight, beautifully expressed and providing endless material for enjoyment linked to serious meditation.

The impressive foreword examines Cranmer's "genius of humility" and says "not even through the contributions of Augustine, Luther, Calvin or Wesley does the revelation of God come so unclouded and uncoloured by the personality of the medium" as in Cranmer's Prayer Book. An example is the General Confession at Morning and Evening Prayer, based upon St. Paul's analysis of sin in Romans 7:8-25, and containing no fewer than 16 Scriptural references (they are listed). Humility such as Cranmer's is something hard for

our materialistic age to grasp. It is stressed again and again in this book.

The general scheme of the book is to print each collect (in its 1549 Prayer Book version, since it was published on its 450th anniversary) and below is a brief history of its composition.

Facing each collect and its history, there is a short one-page meditation or further analysis. Easter IV is described as a masterpiece of perfectly prayed theology, with its emphasis that we should be obeying God not out of constraint or duty but rather out of spontaneous love for His ways. Reference is here again made to Romans 7, and St. Paul's description of the wretchedness and conflict of the human condition. "To live from love and not from obligation is to exist in the place where true joys are to be found."

Every other Collect included here receives comparable study and analysis. The writers are traditionalist-minded priests in the USA, and despite the deep and convincing spirituality of many of their observations, there is nothing of the cloister or the ivory tower in the approach.

Literary references abound from a wide variety of sources, includ-

ing Hollywood films and popular songs, and analogies are made with Dickens, Agatha Christie, Victor Hugo and P. D. James as well as John Bunyan and Fulke Greville.

The book is quite notably well printed and produced – the dust-jacket incorporates a woodcut from *Foxe's Book of Martyrs* – and would make a most excellent gift to a confirmation candidate, a member of the clergy, or almost anyone else with a church background. My only criticism is that the authors have chosen not to include the special Collects for Saints Days, but only Sundays and major festivals. I would have liked to know what they thought about St. Thomas or St. John the Baptist. That apart, the book is in my judgement almost perfect, to be read and re-read as the seasons pass.

- *The English Churchman*

The book is available from the Anglican Bookstore, 1-800-572-7979 for \$14 including postage. Please have credit card ready. *Editor's Note:* The reviewer for *The English Churchman* will be pleased to learn that *Saints of the English Prayer Book* by the same authors is slated for publication in 2000 as an Episcopal Book Club selection. Join today. See page 56.

## MAKES THE HEART GLAD

There have been some concerns expressed recently regarding whether or not there will be any changes to St. Andrew's during the interim period between rectors. I would like to assure everyone that the entire pastoral and administrative staff is absolutely committed to preserving the traditions of this parish as they have been passed on to us.

It is natural for change to cause anxiety, but while a much-loved Rector is leaving us, there are sixteen remaining full and part-time staff members dedicated to guarding and maintaining all that is wonderful about St. Andrew's in the coming year.

*The Rev. Michael Fry,  
St. Andrew's Church, Fort Worth*

## ONE

Remember that you have only one soul; that you have only one death to die; that you have only one life, which is short and has to be lived by you alone; and there is only one glory, which is eternal. If you do this, there will be many things about which you care nothing.

*Teresa of Avila, for her Nuns*

## TRACTS FOR THESE TIMES

Welcome to this new feature for TAD readers!

The Rev. Dr. Richard Cornish Martin joins Bishop Burton and Dean Zahl as regular columnists. Father Martin served as rector of the historic Anglo-Catholic St. Paul's, K Street, Washington, D.C. from 1989-1996 and most recently as interim rector of the Church of the Advent, Boston, another Anglo-Catholic flagship. The highest standards of belief and liturgical practice are hallmarks of both

parishes. He also is convenor of a group of Anglo-Catholic priests and will write his column from that perspective of the Faith.



## THE LIVING GOD

In the midst of the world there is the Church, "that wonderful and sacred mystery", which is known by many titles, all of which transcend what usually comes to mind in the word church. People speak of "going to church", or of persons ordained, "entered the church." But church means people, the Christian people, the fellowship of those who adhere to Jesus Christ. The buildings therefore are places and spaces in which the people of God assemble and gather for worship. The

Church really is the community of the baptized, of people who have been made its members by and through a sacrament in response to a profession and declaration about God in Christ Jesus. The Church is the community of the New Covenant, the New Israel. Its many titles include a holy nation, a royal priesthood, and the pillar and ground of truth. But of the many titles, its most striking description is "the Body of Christ." Just as Jesus, when he lived in Galilee and Jerusalem, had a body of flesh and bones and blood through which he

lived and worked and manifested himself to the world, so after his resurrection and ascension, Jesus still has a body through which he lives and works and carries out the divine will and purpose in the world. And the body is composed of men, women and children, baptized and incorporated into himself. The Church is thus more than a human institution, sharing as it does the frailty and brokenness and infidelity of sinful humanity. "The Church's one foundation is Jesus Christ her Lord. She is his new creation by water and the word..."

The Church is the Sacrament of Christ in the world, which the Creeds describe as one, holy, catholic and apostolic. One Faith, one Lord, one Church. The Church is holy, indwelt by the Holy Spirit who sanctifies its members, guides them into all truth, and empowers them for witness and service. The Church's catholicity bears witness to its wholeness of faith and knowledge of God for the whole world to all peoples, to the end of time. The Church is apostolic as a people sent with a Gospel to proclaim, and as a community sharing the teaching and fellowship

of the apostles. But the Church is not earthbound, not merely "militant here in earth."

Like the tip of an iceberg, the Church in which we live and experience is but a small portion of the body of Christ, the greater part of which live in the presence of God on another shore and in a greater light. In The Apostles' Creed, the confession of "the holy catholic Church" is immediately followed by "the communion of saints." It is the Eucharist which constitutes the Church, and at every Eucharist, the whole Church gathers on earth and in heaven. We are indeed surrounded by a great cloud of witnesses, that multitude in heaven which no one can number, a host of men and women, who having served God on earth, now enjoy him in the Church Expectant and the Church Triumphant. Divine worship is always with Our Lady and with "angels and archangels and with all the company of heaven..." The Christian is never alone. There is a thin light between here and there. That is why some places, like holy places, some churches and shrines, so evidence the presence of the other.

We should never forget that



one of the great tasks of the Church is to prepare people for heaven. Heaven is the goal of humanity, and heaven gives us a truer perspective for our present life. We are called to holiness, for the test of catholic Christianity is not whether or not it can make good people better, but whether or not it can make bad people holy. The Christian is called to Christ-likeness. To enter into his obedience is to grow into the fullness of the stature of Christ. The Catholic Church, the body of Christ, is the community of those who hear the Word, keep and obey the Word, and are converted, follow the Word, and engage in the process of becoming, of sanctification, wholeness and holiness.

The Church Triumphant is the vision of the baptized made perfect, of the saints in glory, "we

feebly struggle, they in glory shine." Iconography, stained glass, statues, holy pictures and symbols, are constant reminders of the glory that shall be revealed, to which we are called, and in which a vast number now stand. However, between the Church militant "here in earth" and the Church in heaven, there is that process of purification, of being made ready, of going from strength to strength, which is described as the Church Expectant. We celebrate that on All Souls' Day when we commemorate the Faithful Departed. As the collect prays, "Eternal God, who holdest all souls in life: Give to thy whole Church in paradise and on earth thy light and the peace." This intermediate state between earth and heaven bespeaks of that dynamic process

of growing into Christ, and the hope of sharing in God's eternal glory.

This sense of the whole people of God, of the whole Church, reminds us that we are, whether in earth or heaven, the family of Jesus, the Lord of the living and the dead. We are one with the saints in every age, for we hold the truth which is in Jesus, and that is timeless. We are truly members one of another, friends on earth and friends above, all one in Christ Jesus, for we are indeed His Body, the holy Church of the living and true God.

## THE REASON WHY

Do processions have theological significance or are they simply the "cardiovascularly correct" way to worship for today's health-conscious parishioners?

Processions are Hymns, Psalms, or Litanies chanted by the clergy and people while they march in formal order. There are two kinds of processions, festival and penitential. Festival processions represent the progress of the Church, according to the prophecy of the Psalmist: "They will go from strength to strength." Penitential processions are differ-

ent. In these the Church "goes on her way weeping," yet bearing the good seed of supplication and prayer and looking to come again with joy, bringing her sheaves with her (Ps. 126:7). In the one, the future triumph of the Church is depicted; in the other, her present pilgrimage through this vale of misery. The order of the procession is also significant. The Cross heads the procession in order to signify that through the Cross alone the Church can triumph, or go safely in this her exile – the Cross signifies both joy and sorrow. Moreover, the Cross demonstrates that alike in her triumph and in her trial, the Church does but follow the steps of Christ crucified. In processions, the place of honor appears at the end; those of lowest rank go first, then those of higher grade until the Bishop or principal dignitary closes the line. The Church probably adopted this custom from the ceremonial processions employed in Roman civil life, in which the sovereign was preceded by heralds and other functionaries.

*Church of the Good Shepherd,  
Rosemont, Pennsylvania*

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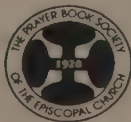
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## ADVENT ON LINE

Some things just improve with age, including the 128-year old Cathedral Church of the Advent.

The Birmingham, Alabama-based parish, which also hosts TAD's editorial office, is now going Global with the Gospel, as it launches its new Web site on the Internet in Spring of 2000. As a digital church, The Advent now has the opportunity to tell the old, old story with a new twist – to be an online voice for the traditional Christian faith in the Anglican tradition.

Put together by the design group Fitzmartin, Inc., The Advent Web site will offer content that builds relationships with spiritually hungry people from around the world. But it will also help people within its local congregation “connect,” and forge friendships to build community with each other as well as other Christians through chat rooms and message boards.

The Web site promises to be attractive in design and easy to use. Already in the works are a series of audio sermons by Dean Zahl with corresponding text versions to be available soon. Audio sermons by all of The Advent clergy as well as visiting theolo-

gians will be available over time. The site will offer provocative Thoughts for the Day that change at midnight. In addition, there will be opportunities to ask the clergy questions of a theological or personal nature, with privacy assured. A calendar of daily, weekly and monthly events will provide easy access to visitors to The Advent. Also featured will be events and conferences, such as the Lenten Speakers Series which brings ranking theological scholars from around the world to the Cathedral.

The site will highlight The Advent Day School's yearly Southern Cultures Celebration which recently hosted Rick Bragg, Pulitzer-Prize winning journalist and author of “It's All Over But the Shoutin'.” Welcome information and directions to The Advent will be posted for visitors and popular interactive features including Web discussions with the clergy will be featured.

The Advent Web site will have articles and interviews with theologians and pastors who bring the light of Christ to bear on issues facing individuals and families. From the Bible to theology, from art to music, from foreign relations to global religions, from the latest

film reviews to recent book extracts – it will all be there – with commentary by Advent clergy and other contributors.

G. K. Chesterton once wrote the “the only way to say something distinct is to say something distinguishable; and distinguishable from everything else.” In this time of information overload, The Cathedral Church of the Advent is responding to Chesterton’s challenge, and will go online in Spring of 2000 at this Internet address: [www.cathedraladvent.com](http://www.cathedraladvent.com)

## Companions of St. Luke *Benedictine*

**The Bishop Visitor writes:**  
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NEVER PLACE A PERIOD WHERE  
GOD HAS PUT A COMMA.

— *Gracie Allen, comedienne  
and Episcopalian*

## MEMORY

Some years ago the Editor of *A Church periodical* received the following letter.

Dear Sir: I have been a regular worshipper for over 30 years, and I calculate that I have heard over 3,000 sermons. I can honestly say that I do not now remember one of them. I wonder if I should have lost much if those sermons had never been preached? I raise the question in no carping or hypocritical spirit. I know how much labor and effort priests spend on the preparation of their sermons. Might not the time so spent be better employed and with no real loss to the congregation?

*He answered:*

Dear Sir: I have been married for over 30 years. Every night when I get home my wife has ready for me a nicely prepared meal. Looking back over the years of my married life, I can honestly say that I cannot remember a single one of those meals. But I am quite sure that if I had not had them, I should not be the happy and healthy man I am today.

*-Taddled*

## FIFTH IN A SERIES ON CHURCH HISTORY

### HENRY'S HEIRS

Since Edward was too young to rule, Parliament appointed a Regent, the Duke of Somerset, and later the Duke of Northumberland. Both men were unscrupulously power-hungry and greedy. They saw in Protestantism an opportunity to plunder the Church and keep it under their control. They gave Cranmer the chance he had been looking for to introduce Protestant ideas into the Church. It was ordered that Communion be administered in both kinds, and clergy were allowed to marry. Cranmer had been secretly married for some time, and he now brought his wife over from Holland. Several resistant bishops were arrested and held in prison until Edward's death in 1553.

One of the most significant events of Edward's reign was the introduction in 1549 of the first Book of Common Prayer, which every church in England was required to use. It was a magnificent liturgical and literary achievement. Cranmer had a Calvinist (Presbyterian) view of

the Eucharist, but he knew that the Prayer Book would not be accepted if he tried to introduce that line of thinking, so the book reflects a Catholic Eucharistic theology. Three years later the Protestants had gained significant power in England, and a new version was introduced. The 1552 Prayer Book was a peculiarly Protestant document. When it was released neither Parliament nor the Convocation of Bishops had even seen it, let alone approved it. It expressed the Catholic Faith in the most Protestant language possible, and had a distinctly Receptionist (Presbyterian) overtone. In 1553 Cranmer published the Forty-Two Articles of Religion, a statement of the doctrine of the Church in England.

In 1553 Edward died, having named his Protestant cousin Lady Jane Gray as his heir. Just before her coronation her father rather stupidly launched a rebellion to support her claim to the throne. This was taken by Parliament to be an act of treason, and they accused Jane of being a conspirator in it. Jane, her husband, and her father were condemned and executed. Mary, Henry VIII's daughter by Catherine of Aragon,

became queen. She immediately restored papal rule to the Church in England. She was welcomed by the people, who were sick of the regents' greed and of the attempts to force Protestantism on them. However, her obsession with forcing absolute submission to the Pope turned the people against her. She imprisoned all who had led the Reformation, and executed most of them, including Thomas Cranmer. She slaughtered all who opposed both her religion and her intent to place a Spanish prince on England's throne. This bloodbath earned her the epithet "Bloody Mary." Her blind intolerance and her love of everything Spanish brought about such a hatred for Roman Catholicism in England that after her death, any attempt to restore papal rule there was fiercely resisted.



Upon Mary's death in 1558, Henry VIII's last child, Elizabeth, the daughter of Anne Boleyn, became queen. She was every bit her father's daughter – superbly capable, highly intelligent, and, like him, evil-tempered, ruthless, and selfish. Her years under Edward and Mary, however, had taught her patience and self-control. She was a gifted diplomat and a wise and just ruler. She recognized that the people wanted neither the Roman Catholicism of Mary nor the Protestantism of Edward. Her first act when Parliament reconvened in 1559 was to pass the Act of Supremacy.

This placed her as head of the English Church, which from that time on has been known as the Church of England. However, she refused to use her father's title of Supreme Head of the Church, and no English monarch has taken it since. She immediately set about appointing bishops and revising the Forty-Two Articles of Religion, which were finally reduced to Thirty-Nine and released in 1571. These are still considered a valid summary of Anglican doctrine, although it requires significant historical and theological background to interpret them correctly. She authorized a revision of the 1552

Prayer Book, removing the strictly Protestant parts and correcting the liturgy, and released it as the 1559 Prayer Book.

Rome made several attempts to convince Elizabeth to return England to Roman Catholicism, but to no avail. Finally in 1570 Pope Pius V excommunicated her, confirming the breach between the Roman Catholic and Anglican Churches.

During the 45 years of Elizabeth's reign the Church of England produced a series of brilliant theologians and liturgists who laid a firm foundation for today's world-wide Anglican Communion. There were brief attempts to restore Roman Catholicism or Protestantism, but none posed any significant threat to the stability of the now firmly established Church of England. Elizabeth died in 1603. Her reign was nothing less than resplendent, climaxing in the English Renaissance, the age of Spenser, Shakespeare, and Bacon, and establishing England as one of the most powerful nations on earth.

Great Britain and the Church of England had many ups and downs in the following centuries, including the eleven year Puritan

dictatorship of the Cromwells. However, by the end of Elizabeth's reign Anglicanism as a unique expression of the Catholic Faith had been defined, and had taken its place among the world's leading Christian disciplines.

*The Rev. Richard R. Losch,  
St. James' Church,  
Livingston, Alabama*



## PRAYER AT BEDTIME

Matthew, Mark, Luke, and John,  
Bless the bed that I lie on.  
Four corners to my bed,  
Four Angels there be spread:  
One at the head, one at the feet,  
And two to guard me while I  
sleep.

God within, and God without,  
And Jesus Christ all round about;  
If any danger come to me,  
Sweet Jesus Christ deliver me.  
Before I lay me down to sleep  
I give my soul to Christ to keep;  
And if I die before I wake,  
I pray that Christ my soul will  
take.

- Taddled

## A LITURGICAL COOKBOOK

Episcopalians love liturgy, the Church Year, and good recipes. The people of St. Andrew's Church, Edwardsville, Illinois have combined all three in *Seasoning with St. Andrew's: A Cookbook for the Liturgical Year*. Each Church season, Feast, Fast, and Holy Day of the Episcopal Calendar is explained by the Rector, the Rev. Virginia L. Bennett, and recipes and suggested dinners follow accordingly. There are plenty of unusual and interesting recipes, and the volume is handsomely designed and produced. TAD recommends it whole-heartedly. To order send \$10 + \$5 shipping to St. Andrew's Church, 406 Hillsboro, Edwardsville, Illinois 62025. A sample follows.

### NOONDAY MEAL FOR SAINT JOSEPH'S DAY ONION CASSEROLE

3 onions, very large (or 5 medium-sized)  
1 can beer  
2 t cornstarch  
2 T sesame oil  
2 t sesame seed  
1 t salt  
1/2 c grated Parmesan cheese

Cut onions into large chunks and boil in slightly salted water until tender. Separate the chunks into pieces as they boil. Rinse and drain thoroughly. You need enough to fill a small casserole dish.

Heat the beer in a small saucepan until it starts to simmer. The alcohol will evaporate. Mix the cornstarch with a little water and add to simmering beer for a thickened sauce. Remove from heat; add salt, sesame oil and sesame seed. Mix with drained onions and put into casserole dish sprayed with cooking oil. Sprinkle with cheese and bake, uncovered, at 350°F until hot and bubbling.

### MARINATED CARROTS

2 lbs. carrots, pared & sliced  
1 can tomato soup  
1 c sugar  
3/4 c vinegar  
1/2 c salad oil  
1/2 c green pepper, chopped  
1/2 c onion, chopped  
1 t mustard  
1 t Worcestershire sauce

Cook carrots until tender. Mix remaining ingredients thoroughly; add cook carrots and marinate overnight.





## EASTER AROUND THE WORLD

Throughout the world the season of Lent and the festival of Easter are celebrated in many different and diverse ways which give a great richness to this time of year.

Familiar to many of us are the English traditions associated with these seasons such as pancake races on Shrove Tuesday, Mothering Sunday of Lent IV, and Easter egg hunts on Easter Day. Many of us, however, are not so familiar with the rituals of Maundy Thursday where the reigning English monarch gives a purse of specially minted coins, the value of which is the same as the monarch's age to selected members of the public in lieu of washing their feet.

In many parts of the world, particularly those which are influenced by the Latin countries, the season of Lent is preceded by Mardi Gras. This is an occasion for much merry-making, dancing, singing and feasting. Particularly famous are the Mardi Gras of North and South America, where elaborately decorated floats and singers and dancers parade in the streets. This time of levity is followed by the

much more somber and sober season of Lent.

In the **Philippines**, also familiar to many of you, the season of Lent is marked by an absence of red meat at meal times, to remember Jesus' offering of his body on the cross. On Good Friday the Philippines is known throughout the world for its reenactments of the crucifixion where faithful volunteers play the role of Christ and are actually nailed to the cross.



In my country of birth, the **Netherlands**, Palm Sunday is celebrated with a procession of *Palmpaasen*, or decorated sticks. Children decorate sticks or make sticks with dough and then decorate with Easter symbols. This tradition probably came about, as there is a shortage of real palms in the country. I can remember as a child always looking forward to Easter Day because my mother would bake *Paasbrood*, or Easter Bread which was filled with raisins and other dried fruit and shaped into the form of hens or rabbits which often had an egg for its stomach.



In **Germany**, Holy Thursday is often referred to as Green Thursday. The word 'green' is a corruption of an old German word meaning to mourn; green was the traditional color of the vestments worn by the clergy on this day. An old saying had it that anyone who did not eat green salad on this day would become a donkey.

In many countries Good Friday is a day of communal mourning. No one went visiting on that day; most people sat quietly at home, fasting and reading the Bible. In **Finland** on Good Friday it was considered sinful if anyone should laugh, 'so as to show their teeth'. No fires were lighted and little was eaten except dried fish, sour bread, and cold leftovers. Milk and cream were especially forbidden, even to babies and children.

Holy Saturday in **Lithuania** is celebrated by the people taking two baskets of food to the Church to be blessed. In one basket are small portions, in the other large. The basket with small portions is taken home and eaten the next day at breakfast while the larger basket

is given away to the poor.

In **France**, there is an old belief that the rays of sunlight penetrating the dawn clouds on Easter morning are angels dancing for joy at the Resurrection. It used to be said in **Scotland** that the sun whirled around like a mill wheel and gave three leaps. An old Irish custom was a dance of joy to greet the sun on this day. The women of the village baked a cake for a prize, and then men performed the dance. The best dancer was awarded the cake, and from this bit of jollity came the expression, "he takes the cake".

A French proverb from Aix-en-Provence says that "Christmas comes but once a year, but Easter is with us always". I hope that you all have a happy and holy Easter and that the Spirit of the Risen Lord remains with you throughout the coming year.

*The Rev. Jan Joustra,  
St. John's Cathedral,  
Hong Kong*

#### RESURRECTION ANSWER

The edges of God are tragedy; the depths of God are joy, beauty, resurrection, life.

Resurrection answers crucifixion;  
life answers death.

- Marjorie Hewitt Suchocki in Bearing  
Our Sorrow

## LIGHT A CANDLE

One of the most common elements of our worship life began as a very practical consideration. Candles produce light. These days, in churches as well as in our homes, there are far more efficient and practical ways to provide light. But the Church far pre-dates the dawn of the electric age. For centuries of the Christian era, the only way to provide light to worship spaces was candles. The candles carried in procession in and out of the Cathedral and during the procession of the Gospel, continue to symbolically light the way. The candles on the reredos, the ledge on the reredos behind the Altar, provide light in an extravagant reminder of the abundance of display of God's glory.

For the same centuries, though, candles have also echoed basic Scriptural images. The flame of candles has been part of the worship of the Church for nearly two millennia because it reminds worshippers of "the Light of Christ." The Sanctuary Light that burns constantly above the altar in the Chapel of the Blessed Sacrament signifies the presence of Christ in the Reserved Sacrament. The can-

dles on the Altar are lighted only when we invite Christ's presence in the celebration of the Eucharist.

Finally, the flame calls us to remember the working of the Holy Spirit who descended on the disciples at Pentecost as tongues of fire. We ignite the fire of our prayers as an offering to God each time we kneel to kindle one of the votive candles at the rear of the Nave or in All Souls' Chapel.

Whether for light or reflection or just for the sheer beauty, candles are a part of the richness of our liturgy and common life, an element that warms and lightens and enlivens our worship of the God who began creation by crying, "Let there be light!"

*Cathedral Chimes,  
St. Mark's Pro-Cathedral  
Hastings, Nebraska*

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# TRINITY CATHEDRAL

COLUMBIA, SOUTH CAROLINA

Following the American Revolution, the Anglican Church's successor in South Carolina, the Protestant Episcopal Church, was in difficult straits. Clergy had fled with the British occupation forces, buildings had been destroyed, the church had been disestablished, and there were no congregations in the backcountry where a majority of the states' population resided. In order to help the church expand into the backcountry, a group of low country Episcopalians formed the Protestant Episcopal Society for the Advancement of Christianity in South Carolina. Trinity was the first church this group helped establish.

In 1812 a group of Columbians incorporated themselves as the first Episcopal parish in the backcountry. With the support of the Protestant Episcopal Society, funds were raised for the construction of a small, wooden cruciform structure on the southeast corner of Gervais and Sumter streets. This church building was dedicated in 1814. The next twenty years saw this promising

beginning falter. Membership declined, and the church was without a resident rector. In 1833 Peter Shand, a young lay reader from Charleston, came to Columbia. The following year he was ordained and began a fifty-two year rectorate at Trinity Church.



During Dr. Shand's years, the church prospered; and in 1845 a large congregation engaged the services of Edward Brickell White, a well-known architect, to design a new edifice. The present building (minus the transepts), modeled after York Cathedral in England, was consecrated in 1847. The congregation, in a superb display of confidence in itself and in the stability of the Confederacy undertook to build the transepts and extend the chancel in 1861-62. On February

17, 1865, the troops of General William Tecumseh Sherman entered the city. The next morning, one-third of Columbia was in ashes. The fires raged all around Trinity, but miraculously the church was spared.

From its beginnings as a country church of fewer than twenty-five communicants, Trinity has grown to an urban parish numbering more than 3000 baptized members. Throughout its history the parish has played a leading role in the affairs of the city, the state, and the church. Six of her rectors have become bishops, and she has numbered among her congregation congressmen, judges, legislators, and governors. In November 1976, the Diocese of Upper South Carolina, in convention assembled, voted to make Trinity Church, Columbia, its cathedral parish.



"I won't enumerate my trespasses -  
you know my work."

## RED PHONE

A certain religious layman was on a sales trip in Great Britain. He visited the local Methodist chapel in Brampton-on-Tyne. At coffee, he noticed a red phone around which many people were standing. Upon inquiry, he was told that it was a direct line to God and it only cost £10 for a 3-minute call. He of course paid the £10, asking God to bless his sales ventures. Over the course of the week, he made a perfect record on his calls.

The following Sunday he visited the local Baptist chapel in Frampton High Park and, lo and behold, a similar phone showed up in their fellowship hall - same £10 charge - made the same call. Again he experienced great sales, another perfect week.

On his last Sunday, he visited Canterbury Cathedral. After Mattins he noticed yet another special red phone. However, the cost was only 30 pence. Upon inquiry to one of the Canons, he was huffily informed that "of course the charge is only 30 pence - it's a local call."

- Taddled

FIFTH IN A SERIES ON THE  
SEVEN DEADLY SINS...

## GREED

A hunter set out in the jungle to trap a monkey. The hunter hollowed out a coconut, bored a small hole in its side and tied it to a tree. The hunter put some rice inside the coconut and went to hide behind the tree. Soon he fell asleep. A monkey, who had been watching nearby, scampered down from her tree. The hole was just big enough to let the monkey put her hand inside the coconut. But when the monkey grabbed a handful of the rice, her fist was too big to pull out. Exasperated, the monkey pounded the coconut against the tree to try and break it. The commotion woke up the hunter who jumped out from behind the tree and snagged the monkey.

This is a useful parable about greed. It has all the right allusions until you consider why the monkey put her hand in the coconut in the first place. That changes it from being a story about a greedy monkey to story about a hungry monkey. Then it becomes a springboard for talking about greed.

Greed puts the person whose conduct is being judged in the peculiar position of defending the validity of his appetites. Consider the person who makes a bundle of money, looking up the hill at the person who makes bundles and bundles of money. The desires of both are reasonable, unless they make the mistake of looking too long and hard down the hill. It is hard to be convincingly discontent about living in a 2,000 square-foot house when we consider someone living in a refrigerator box. Still, on any given day we can convince ourselves that we are the poorest little rich boy or girl, regardless of what is on the plate in front of us.

So let's say we try to use greed as a guide instead of a gauge. Greed as a gauge is the yardstick, a self-worth tarnishing, vile thing. We've all seen it and felt it and it doesn't even get you a good seat at a bad restaurant.

Greed as a guide, on the other hand, can be an instructive presence. The deep desire beneath our greed becomes a kind of self-unfolding. Our superficial tastes and the restless acquisition of popular trinkets give way to more nuanced and profound passions:

for life, for beauty, for a fullness and a richness. Those passions might get us to focus less on what others have and we do not. They might force us to become more engaged in who we are.

It is easy to be afraid that our desire for the new BMW will lead only to the desire for three or four more of them. But if greed is just the itch, the skin-deep desire for soul-satisfaction, then perhaps true fulfillment is closer than we imagine.

Instead of bemoaning the greed of those around us, and rendering judgment upon the culture that breeds a craving for more and

more, we should challenge ourselves and those around us to go a little deeper. We may find we become greedy for things like justice. Or peace.

*The Rev. Steven W. Lawler, St. Louis, is an Episcopal priest and business consultant on ethics.*



**"His sermon last week on 'The meek shall inherit the earth' had them rolling in the aisles."**

**THE FRANCISCAN ORDER OF THE DIVINE COMPASSION, ECUSA, is a traditional, conservative Religious Order formed to preserve the historic Catholic Faith as the Anglican Church received it, closely following in the footsteps and spirit of St. Francis. Inquiries: Men and women called to be a Tertiary of the Third Order, write: Fr. David, OSF, Guardian and Novice Master, 210 Ashantilly St., St. Simons Island, GA 31522.**

## NAUGHT FOR OUR COMFORT

I was recently sent a copy of the "prospectus" of the Standing Liturgical Commission of the Episcopal Church. This draft proposal for their work describes first how they construe their task of "enrichment, expansion, and revision" of the liturgy as set for them by the 1997 General Convention. The completion of this process is planned over a twelve year period (i.e. for 2010). The draft proposal claims that the new revisions will build upon the changes made and approved in the 1979 Book.

They then proceed to expound what they think these changes were: "It is important to note – even if only briefly in summary – some of the gains achieved by the 1979 revision...It participated in (evidently the '79 Book is considered an aspect of a larger and more inclusive process) a major shift in the liturgical self-understanding of the Church that took place as a result of the rediscovery of the roots of Christian worship."

There is so much special

pleading, false assumption, and downright self-flattering tergiversation in that sentence as almost to defy reason. It is consummate sophistry. But worse is what follows. The draft prospectus continues by listing what it thinks those shifts in self-understanding are.

1) From a personal to a corporate piety

2) From a penitential to a baptismal spirituality

3) From a penitential piety to one confident of forgiveness

4) From confession to celebration, from "I am not worthy" to "made worthy to stand before you."

5) From "humble access" to "no more a stranger or a guest, but like a child at home"

6) From "Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving" to "The Gifts of God for the People of God."

7) From a priestly prerogative of duty to an assembly at prayer

8) From a series of discrete observances to a cycle of celebration with a central focus and a ritual climax

9) From worshipping God primarily in God's transcendental

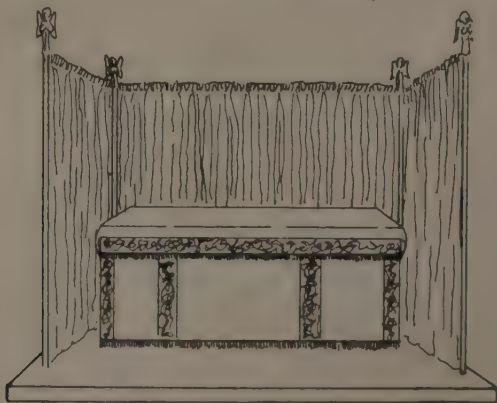
otherness as "Almighty God" to encountering God as the One whom Jesus called "Father"

(A note to this adds: "Even though this reclaiming of a personal relationship with God came before our recognition of the extent of sexism in the language of worship, the shift in the preferred form of address from a remote form to a familiar one remains significant.")

10) From taking Tudor English for granted to a turn to primacy in worship for contemporary English.

This is what they think they accomplished in 1979. It is not difficult to discern the movement of their thought, or to plot a graph extrapolating their future proposals.

But what can one say and where can one begin to unravel such a travesty of honesty, such rank prejudice, such sheer perversion of reality, such massive pretension and false academic pride? The mind and sensibility recoil from such a task, and from the whole miasma of tacky rationalism and complacent historicism in which they wander. "Eyes that see not" indeed; and certainly ears that cannot hear the debased tin language of their vaunted "rediscoveries." It is a sickening necessity to pay attention to them, but they are "empowered" by the General Convention to their shoddy work, and in ten years they hope to have fastened upon the Church the image of their vanities and fatuity.



Nonetheless, something must be said, though there is neither space nor time for a point-by-point commentary.

I suppose the thing most offensive and most sinister to me is the unraveling of the dogma of the Atonement.

For example, take the phrase noting a change from "a penitential to a baptismal theology", the implications of which are followed in subsequent statements (#3, 4, 5, etc.). One is at a loss to understand how a "baptismal theology", which in the New Testament is predicated upon death to sin and resurrection to a new life (a new "being"), and in the Christian Year is peculiarly reserved to the day Christ lay in the tomb (Holy Saturday, i.e. Easter Eve), can be detached from its redemptive function, or slanted in such a way as to remove us from the confession, "I am not worthy."

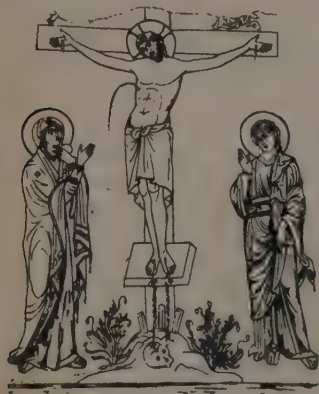
These words are a direct quotation from one of Jesus' most distinctive parables (the publican and the Pharisee) and are directly related to his persistent emphasis on humility as the precondition to exaltation. To isolate "celebration" from "confession", or to prefer it in some strange

way, is to eviscerate the profound sense of sin, and of guilt, and of trespass (the "what ought not to be") from the blessed freedom which comes through penitence and confession and the consequent assurance of acceptance and a restored spirit. Otherwise, our "celebration" is a tawdry grin of self-assured congratulation, an optimism that has much to do with the so-called "new spirituality", and very little to do with the redemptive death of Christ.

If you want to know, as did St. Paul, how to be abased and how to abound then go to Sebastian Bach. No music is more filled with penitence and a sense of how unworthy we really are; and no music is more exalted or glorious in its praise and thanksgiving. The two complement each other. The sheer theological vulgarity of thinking we have been "made worthy" to stand before God is breathtaking in its unimaginative and spiritual squalor. That thought is in itself proof that we are not worthy.

The very idea of the Standing Liturgical Commission of the Episcopal Church 'standing' right up in all its worthiness before the all-holy and infinite divine Being

is so preposterous as to make one cry and laugh at the same time. I wish I had the pen of Jonathan Swift.



In any case the dogma of the Atonement (one of three essential theological pillars of Christianity) is in its deepest meanings eviscerated and profaned by these "shifts" in "liturgical self-understanding", as they put it. The shift is completely away from the Catholic and Protestant conviction about human nature as needful of redemption and atonement. The older Prayer Books from 1549-1928 not only comprehend but also articulate the substance of the New Testament (and most particularly the Gospel) understanding of this with perfect balance and truth.

But the most vile of all the "shifts" is the one alluded to in #9. The writers are obviously embarrassed about retaining the word "Father", and try to account for their failure in political correctness of speech. We see the door opening to the correction of Jesus' own chosen name for God, just as his atoning death has already been sidestepped. This is to undo the faith It will make it assimilable within the great bazaar of spiritual practice which is fashionable now all over the world. But it abandons the uniqueness of Christ. This is the drive behind all the so-called "shifts".

*The Rev. William H. Ralston,  
Rector Emeritus,  
St. John's Church,*

#### HISTORY'S WATERSHED

The resurrection cannot be tamed or tethered by any utilitarian test. It is a vast watershed in history, or it is nothing. It cannot be tested for truth; it is the test of lesser truths. No light can be thrown on it; its own light blinds the investigator. It does not compel belief; it resists it. But once accepted as fact, it tells more about the universe, about history, and about man's state and fate than all the mountains of other facts in the human accumulation.

*-Editorial in Life  
© 1956, Time, Inc*

*THESES from our Cathedral Door...*

## EASTER AND THE MINARET



The whole Christian world, and no less the Anglican Communion, is having to consider Islam as seriously as it ever has since 1453, when Constantinople fell to the Ottoman Turks. Anglicans in sub-Saharan Africa are being confronted nose to nose with extremely forceful versions of Islam, especially in Nigeria and the Sudan. Our Church in Jerusalem is part of the general squeeze on Christianity between Muslims and Zionists in the old Holy Land of Christ. We have to think about Islam.

The religion of Muhammad (c. 570-632) is positive in its earnest devotion to the One God, in its commitment to a morality for the whole person – a morality with implications that are actively seized – and in its loyalty to a rich text, the Qur'an. The religion of Muhammad is negative, from our view, in its overly high estimation of human nature, according to which obedience to God's Law is supposed to come naturally (vs.

our Romans, Chapter Seven). It is also negative in its passionate allergy to the concepts of Atonement and Incarnation and in its belief that government can enforce the rules of religion. In other words, Islam is weak on Original Sin, rejects the "human face of God", and is a sort of polar opposite to the first amendment!

Yet Islam has an impressive ability to renew itself, decade after decade, century after century. Its gift of resurgence seems to lie in its contagious commitment to order and in the timeless power of its idea of God's Unity. Christianity's ability to renew itself, Christianity's enduring resurgence, consists in something different: the Incarnate God who once was alive and was once dead and is now alive forevermore. Our statutes and our concepts are not the enduring thing about our religion. The Easter Christ of God is the external alchemy, making gold not from tablets of stone, but from the fleshy epistles of the human heart (II Corinthians 3:3).

*The Very Rev. Paul F. M. Zahl*

## INTERESTING REFLECTION

Our services of Holy Communion acknowledge the need for continuous transformation, and God's promise of that very gift. Yet despite the clear blessing at the service's end, the blessings that call us into life-long change come at the center and heart of our liturgy. Remembering God's love made known to us through the gift of Christ who came to live, and to die, for us, the bread and wine are consecrated – blessed – that they might be for us the Body and Blood of Christ.

Yet as easily as we recognize that blessing, there is another focused on us. In it we place ourselves upon the altar as surely as the bread and wine. "Sanctify us also," is prayed in the Rite II form. The prayer in Rite I is more complex, but maybe in that complexity more telling. There we say "and here we offer and present ourselves, our souls and bodies to be a reasonable, holy and living sacrifice to thee; humbly beseeching thee that we may...be filled with thy grace and heavenly benediction..."

Our calling asks us to welcome the blessing that requires us to

offer and present ourselves. When we do, it will lead us, as it led Christ, through the cross to a life of grace. Then we will not only receive a blessing, but be one.

*The Rev. Brenda G. Husson,  
St. James' Church,  
Madison Avenue, New York City*

## REMEMBER TAD IN YOUR WILL

You can help the ministries of the Episcopal Book Club, The Anglican Digest, Operation Pass Along, The Anglican Bookstore and The Howard Lane Foland Library by remembering us in your will. You may do so by using the following wording:

"I hereby give, devise and bequeath to the Society for Promoting and Encouraging Arts and Knowledge of the Church (SPEAK), a not for profit corporation, with the present address of 805 Country Road 102, Eureka Springs, AR 72632-9705 and its successor, the greater of \$\_\_\_\_\_, or \_\_\_\_\_ percentage of my gross estate, to be used in such manner as determined by its trustees."

## THE ROAD TO EMMAUS

Christians believe that Jesus is alive, not dead: a basic part of the Christian confession. Yet it is also true that Jesus is now present to us in a different way from the time of his earthly ministry; a way different even from the time of the Resurrection appearances. If Jesus is alive and not dead, where do we in our own day encounter him?

St. Luke's story of the encounter of the two disciples with Christ on the road to Emmaus on the evening of the Resurrection is suggestive. While they are journeying from Jerusalem, Cleopas and an unnamed disciple are joined by a stranger who does not know what has taken place: the crucifixion and the discovery of the empty tomb. The stranger proceeds to explain the Scriptural prophecies of the suffering Messiah; then, as they draw near to Emmaus, the disciples invite him to join them for supper. As the stranger breaks the bread, the two recognize that the stranger is Jesus, and he vanishes from their sight. The disciples reflect, *"Were not our hearts burning within us...while he was*

*opening the scriptures to us?"* (Luke 24:31). They return to Jerusalem to tell the other disciples how Jesus has been made known to them *"in the breaking of the bread"* (Luke 24:35).



On the road to Emmaus, the disciples encounter the risen Lord in Scripture and in the Meal they share with him; so it is that we in our own day encounter him, in the Scripture opened to us, and in the Eucharist we share in his Name. Sunday by Sunday, and even day by day, Jesus is present to us in the Scripture and in the Sacrament, where we discover that he is alive and not dead. We come to know him in this way, and find our own hearts astir with resurrection life.

*The Rev. John C. Bauerschmidt,  
Christ Church,  
Covington, Louisiana*

## LORD OVER LIFE

The Ascension (June 1 this year) is one of the major feasts of the Church. Jesus' rising to the Father is mentioned in the liturgy with "his blessed passion and precious death, his mighty resurrection – and glorious ascension." That is impressive company, to be grouped with Jesus' death and resurrection. What do we understand about this major tenet of our Faith?

In The Nicene Creed, we profess that Jesus "ascended into heaven and sitteth on the right hand of the Father." This does not mean that we have to accept as literal fact that Jesus' glorified body elevated before the apostles' very eyes until he was too small to be seen, and that he kept going until he finally reached the extra-terrestrial throne of his Father, light years beyond any known galaxy.

When we say Jesus ascended, we mean it in the same sense as "the King ascended to the throne." We mean that, just as the Father raised Jesus from the dead, so too did he elevate him to dominion over heaven and earth. Because he "emptied himself, taking the form of a servant...and became obedient unto

death...therefore God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father" (Phillipians 2:7-11). The Resurrection proclaims that Jesus is Lord over death; the Ascension declares that he is Lord over life.



We may think of the Ascension as saying that Jesus is no longer present, that he has gone to be with his Father and will only return at the end of Time. The impression that we may have is that we have been left alone to fend for ourselves and to do the

best we can with the grace that Jesus has won for us.

It is true that the Ascension signaled the end of the appearances of the glorified Christ to his followers. They could no longer expect that he would "present himself alive to them by many convincing proofs, appearing to them during forty days and speaking about the kingdom of God" (Acts 1:3). But his going to the Father did not mean that he abandoned them, nor us. As Lord of Life, he is, if anything, more involved, not less, with his subjects and in the world over which he reigns. He still empowers us, still accompanies us, still suffers with us.

The Ascension embodies for us the mystery that Jesus is King of Kings and Lord of Lords. While it proclaims the transcendence of God, God above us and beyond us, it also declares God's immanence, God within us and united with us. The former invites our awe and wonder; the latter calls forth our belief and ministry.

As we struggle to understand more deeply the significance of the Ascension in our lives, let our prayer be that of the collect for this important feast:

O Almighty God, whose blessed Son our Savior Jesus Christ ascended far above all heavens that he might fill all things: Mercifully give us faith to perceive that, according to his promise, he abideth with his Church on earth, even unto the end of the ages; through the same Jesus Christ our Lord. Amen

*The Rev. Stephen Elkins-Williams,*

*Rector,*

*Chapel of the Cross,*

*Chapel Hill, North Carolina*

### The International Order of St. Vincent

A century-old fellowship of lay ministers founded to preserve Anglican liturgical traditions through education, inspiration, mentorship, practice, prayer and example. We are men, women, boys and girls committed to excellence of ceremony and rite to the glory of God and His kingdom. Ask about individual memberships and parish chapters.

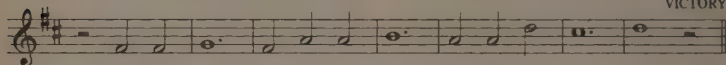


Acolytes • Vergers • SubDeacons •  
Lay Readers • L.E.M.s • Choristers •  
Sacristans • Ushers • Greeters •

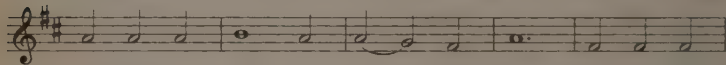
5940 9<sup>th</sup> Ave. South, Gulfport, FL 33707  
(727) 345 1328 [www.orderstvincent.org](http://www.orderstvincent.org)

*The strife is o'er, the battle done*

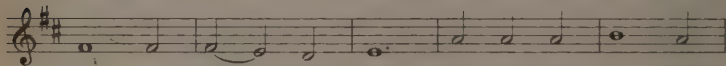
VICTORY



Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!



The strife is o'er, the bat - tle done, The vic - to -



ry of life is won; The song of tri - umph



hath be - gun. Al - le - lu - ia!

- 2 The powers of death have done their worst,  
But Christ their legions hath dispersed:  
Let shout of holy joy outburst. Alleluia!
- 3 The three sad days are quickly sped,  
He rises glorious from the dead:  
All glory to our risen Head! Alleluia!
- 4 He closed the yawning gates of hell,  
The bars from heaven's high portals fell;  
Let hymns of praise his triumphs tell! Alleluia!
- 5 Lord! by the stripes which wounded thee,  
From death's dread sting thy servants free,  
That we may live and sing to thee. Alleluia!

## THE STORY BEHIND THE HYMN

The combination of soaring alleluias and solemn tones in one of the more familiar Resurrection hymns conveys a sense of thrill all still mingled with myrrh from the tomb. The "alleluias" at the beginning and end actually are musical additions of William Henry Monk, who also wrote the music for "Hark! A thrilling voice is sounding". Monk coupled his work as an organist in many churches with teaching. Indeed, he seems to have loved spreading the joy of music as far as he could: from institutions for the blind to King's College, London, and the National Training School for Music. As the first editor of *Hymns Ancient and Modern*, in 1861, he produced one of the most influential hymnals of all time. It was something of a landmark in High Church expression, not to be outdone until hymn singing, as opposed to metrical psalmody and liturgical texts, was considered almost exclusively Evangelical. The heirs of the Oxford Movement soon moved from the universities to city slums, where they often did heroic work, finding hymns particularly important in teaching unfamiliar devotions. Multiple revisions of the

hymnal started by Monk sold a hundred million copies in less than a century.

Monk's affinity for things Catholic is seen in his choice of this Jesuit hymn, traced to a songbook published in 1695 for the use of young scholars. According to venerable Jesuit practice, attenuated in the later history of the Society, the author is anonymous. The translator, Francis Pott (1832-1909), was a student of classical languages at Oxford when the Tractarian leader and Professor of Hebrew Edward Bouverie Pusey (1800-1882) was at the height of his prestige. Increasing deafness led Pott to resign his active work as an Anglican parish priest in Ely in 1891. He continued to make important translations of Latin and Syriac liturgical texts. Men like Pott took their work seriously and were taken seriously. Even the pew edition of *The English Hymnal* lists the opening lines of hymns in its index in their original Greek, Latin, Syriac, German, Russian, Welsh, Irish, Italian, Danish, and Swahili.

—The Rev. George William Rutler  
in Brightest and Best, available  
from The Anglican Bookstore  
1-800-572-7929



## HILLSPEAKING

At their annual meeting last autumn, SPEAK's trustees voted to add the collection and distribution of vestments to its ongoing program of collecting and distributing books and cassettes.

Primary area of distribution will be in Third World countries to Anglican clérics. The need exists. Two letters from Malawi received within a two-month period put the case succinctly:

- "At present I am very much in need of Church vestments. I don't have them. Please, if you know someone who have some which they don't use, please help me. It will be of much help if you will consider my request;" and

"But I still thank you for everything you're helping in terms of used clothing. It's too expensive here and books not to be mentioned. Please should you find cassocks, stole, chasuble, please send. I will be happy to receive them here."

In addition to individual requests, we are in touch with diocesan bishops in Africa who will be more than happy to pass

along vestments to those of their priests and deacons who most need them.

If you or your parish have extra albs, amices, cassocks, dalmatics, girdles, maniples, stoles, surplices or tunics, in usable condition, send them to OPERATION PASS ALONG. In turn, we will do our best to find good homes for them - just as we have done with some 104,000 books since 1972.

A word of caution: Please have vestments freshly laundered or cleaned before sending them to us. Pass Along's limited funds are needed for the posting of books, tape - and now vestments - to overseas recipients.

*The Trustees' Warden*

### Live in His Life

Each time we see the empty Cross let it remind us of the suffering of Jesus, but also the victory. In the words of Peter Marshall, "Let us never live another day as if He were dead."

- Joan Winmill Brown in  
*My Heart Sings*



## AND IN ALL PLACES



☼ **CLAIMS OF ENGLISH CHURCH DECLINE** have been disputed by Church officials. C of E attendance has declined 23% between 1989 and 1998, with other English churches faring as badly. But leaders argue that the manner of counting attendance is outdated and giving false information. In the same time period, 1,900 new churches were opened, but 2,800 have been declared redundant. About 4 million English subjects attend Church each week. In the U.S., Episcopal Church attendance is about 1 million weekly.

☼ **ST. CLEMENT'S CHURCH**, New York City, has launched a capital campaign to restore all of the stained glass and build a columbarium for the remains of the parish's poor. St. Clement's is in the heart of New York City's Hell's Kitchen.

☼ **DID YOU KNOW** that within the United Kingdom the texts of the Book of Common Prayer and the King James [Authorized] Version of the Bible are the property of the Crown in perpetuity?

☼ **ON THE FIRST ANNIVERSARY** of St. Nicholas' Church, Flower Mound, Texas, 40 were confirmed. The Easter attendance last year was over 400.

☼ **CANCEL OUR RESERVATIONS:** The Episcopal Church forfeited \$1.2 million as penalty for cancelling booked rooms at Denver's Adams Mark Hotel to protest alleged racism by hotel management.

☼ **ST. ANNE'S CHURCH**, Stockton, California, has a novel way to express thanks to law enforcement and other emergency services personnel during Christmas. Parishioners prepare and serve a hot meal to on-duty personnel working overnight shifts.

☼ **QUOTABLE QUOTE:** Diane Knippers, an Episcopalian and executive director of the Association for Church Renewal, on the 50th anniversary of the National Council of Churches: "Rather than a birthday party, the NCC should be given a funeral service." The Lutherans have given an extra \$300,000 to the financially troubled organization

to help overcome a deficit of \$3.5 million. But the Methodists, suspended a payment of \$300,000 to protest the "sloppy" financial arrangements.

✿ **SISTER SARAH VERONICA**, OSB, has been received as a Diocesan Solitary in the Diocese of Arizona. She has been assigned to the San Pablo Mission where she is the only English speaking person in the Hispanic congregation.

✿ **THE VATICAN** has commissioned a search to find who would be the most suitable patron of the Internet. Researchers came up with St. Isidore, Bishop of Seville, born 560. He wrote a form of encyclopedia with a structure similar to what is now known as a database. Its 20 volumes contained information on liberal arts, medicine, agriculture, architecture, and the books and worship of the Church.

✿ **WHILE U.S. METHODIST MEMBERSHIP** continues to decline, attendance at Sunday worship has seen a slight increase. Average attendance is 3.5 million per week.

✿ **RECOMMENDED** for Lenten Quiet Days and Retreats: *The*

*Taming of the Tongue* by Dr. Elaine Murray Stone, popular Episcopal writer. It tells us how to overcome sins of the tongue, and is available by calling 1-800-631-5802.

✿ **THERE ARE 80 OF THEM:** The Anglican Communion, through the Compass Rose Society, will furnish the Bethlehem Peace Museum in Manger Square with 80 creches, collected over the past two years by bishops and their spouses around the world. Barbara Payne, wife of the Bishop of Texas, supervised the ambitious project.

✿ **FRANK McCOURT**, the Pulitzer Prize winning author of *Angela's Ashes* and *'Tis*, was the guest of honor at a book signing hosted by St. James' Church, La Jolla, California, this fall.

✿ **YOUNG CLERGY** met at the School of Theology of the University of the South to discuss new ways to witness to the Faith. The 26 priests and deacons under the age of 35 from Southern dioceses who met at Sewanee are among the fewer than 300 Episcopal clergy under the age of 35. Some comments on the future of the Church: "I see a Church where the books in

the church library on sexuality will be dusty and books on mission and evangelism will be worn out from hard use." "I see a Church that celebrates lives transformed by the Gospel." "I see a Church more like the Church in Acts."

✿ AN 17-YEAR OLD Episcopal acolyte appeared on *Jeopardy!* Jack Challis, a communicant of Trinity Church, Covington, Kentucky, has watched the show since he was six.

✿ THE ARCHBISHOP OF SYDNEY has vetoed a controversial measure approved by the diocesan synod that would have allowed lay people to celebrate Holy Communion.

✿ AS THE WATERS of the Tar River rose rapidly outside, parishioners at Calvary Parish, Tarboro, North Carolina sloshed through the flooded churchyard to attend what was to have been one of the biggest weddings of the year. The bride, Lane Anderson, 28, wore pearls and soggy, cut-off bib overalls. The groom, Brett Taylor, 30, was clad in khaki shorts. The wedding couple, their attendants, and the choir were barefoot, but so were the guests. The Charlotte residents declared they would be married

"come hell or high water", and they did!

✿ TRADITIONAL ANGLICAN Choral Evensong is offered each Sunday as part of the college ministry of St. James' Church, Bozeman, Montana. All twenty choir members are students at Montana State University and have been selected through audition. Dr. and Mrs. John Salsbury have provided endowments and scholarships to make this service, which draws capacity congregations, possible.

✿ BAPTISTS lead the nation in the percentage of members who are divorced, the Barna Research Group, Ventura, California, reports. 29% of all Southern Baptists have been divorced. It is worth noting that the most-mentioned social teaching of that denomination is against homosexuality. The Episcopal Church, also obsessed with with sexuality issues, permits (serial) divorce and remarriage even among bishops and other clergy in clear defiance of Our Lord's clear teaching on the subject: St. Mark 10:11-12, St. Matthew 5:31-32 and 19:7-9. The Episcopal divorce rate is 24%.

✿ A NEW SITE FOR A NEW SCHOOL: The Episcopal School

of Knoxville, founded in 1998, has purchased a \$3.3 million tract as part of an \$8 million building program to house the school in an idyllic rustic setting.

✻ **THE ANGLICAN CHURCH OF CANADA** has lost 267,000 members over the past 30 years and has shut down hundreds of parishes. The ACC now has fewer than 700,000 and unless changes are made in the next two or three years, the ACC will be "chapel" rather than "Church" within 20 years.

✻ **THE ALPHA COURSE**, based at Holy Trinity, Brompton, London, has expanded throughout the Anglican Communion. Over 6 million people have now attended this updated version of the "Inquirers' Class". 10,000 Alpha courses are running across 77 countries.

✻ **THE SOCIETY FOR THE INCREASE** of the Ministry has launched a new ad campaign to boost awareness of the 143-year old organization based in Hartford, Connecticut. Over \$300,000 has been distributed in grants to Episcopal seminarians over the past two academic years.

✻ **INDULGENCES** are still "on offer" by the Church of Rome.

While no longer for sale, as was the practice in the Middle Ages, the Pope has stated that a Catholic's time in purgatory may be shortened by making the sign of the Cross when a co-worker blasphemes, giving up meat, quitting smoking, or watching a papal event on television. Indulgences may also be earned through good deeds.

✻ **A FORMER BRONCO FOOTBALL PLAYER** was elected Bishop Coadjutor in the Diocese of Los Angeles. The Very Rev. J. Jon Bruno, 53, has been provost of the Cathedral Center of St. Paul, Los Angeles.

✻ **THE LONDON SUNDAY TIMES** conducted a unique poll for the Man of the Millenium of the world's most powerful and influential people. Johann Gutenberg, the medieval German who invented the printing press, won the title, followed by William Shakespeare, Leonardo da Vinci, and Elizabeth I. The Archbishop of Canterbury voted for his 16th century predecessor, Thomas Cranmer, compiler of the Book of Common Prayer.

✻ **ST. MARY'S CONVENT** has a full schedule of retreats and other events open to the public this spring. Contact St. Mary's.

Convent, John Street, Peekskill, New York 10566.

✿ **THE WORLD'S OLDEST** living person, according to Guinness, is Sarah Knauss, 119, is a communicant of the Church of the Mediator, Allentown, Pennsylvania. Earlier this year, Life magazine featured the six generations of her family.

✿ **MORMON POPULATION** in the South has grown by 80% since 1980. There are now 420,000 Mormons in the part of the South east of the Mississippi. The same area has 584,000 Episcopalians.

✿ **TWO MEN** from the Comoros Islands, an Islamic republic, have been sentenced to prison for a total of 22 months after being caught watching a video of the life of Jesus.

✿ **86 TEENS** from St. Paul's, Yuma, Arizona, pledged to abstain from sexual activity until marriage during the Diocese of San Diego's "Silver Ring Thing".

✿ **THE REV. JAMES E. GRIFFISS**, editor of *The Anglican Theological Review*, has been installed as canon theologian to the Presiding Bishop of the Episcopal Church in the United States.

✿ **PHIL MASON**, who is the creator of the English church humor

publications, *Christian Crackers*, writes to tell us that 1,400 copies of "Seldom a Dull Moment", mentioned in TAD, has sold over 1,400 copies and allowed them to make the first contribution to All Saints' Church restoration fund, Kettering, Northants., England.

✿ **A TIP OF THE BIRETTA** to St. Francis' Church, Menomonee Falls, Wisconsin (50 years), to the Church of the Holy Nativity, Chicago (100 years); to St. Mary's Church, Toma, Wisconsin (125 years); and to St. Mary's Church, Lamaline, Newfoundland (150 years).

✿ **AND, FINALLY**, from the Diocese of Louisiana's Commission on Older Adults' "Soaring", comes this: The Senility Prayer - God grant me the senility to forget the people I never liked anyway, the good fortune to run into the ones I do, and the eyesight to tell the difference.

✿ **COOL WEBSITE.** People in the Church are starting to take our young adult members seriously. Here is a new web-site created for "Young" Episcopalians. Check it out! [www.youngepiscopalian.org](http://www.youngepiscopalian.org)

✿ **KEEP THE FAITH** - and share it, too. - Editor. ✿



## DEATHS



✠ THE REV. ANTHONY BRYAN DE TABLEY ANDREWS, 79, who served the Anglo-Catholic parishes of All Saints', Margaret Street, London, All Saints', Babbacombe, St. Nicholas's, Worth.

✠ THE RT. REV. ROBERT BRACEWELL APPLEYARD, 81, V Bishop of, Pittsburgh, whose three sons are Episcopal priests.

✠ WALTER BRUCE, 72, faithful churchman who served in many capacities, most recently as President of the Episcopal Synod of America. He was made a lay canon of the Diocese of the Rio Grande two days before his death.

✠ MICHAEL GILLINGHAM, 66, chairman of the Advisory Board for Redundant Churches, an authority on the conservation of Anglican churches and furnishings, and the recent recipient of a CBE for his services to the Church of England.

✠ THE RT. REV. JOHN JOSEPH MEAKINS HARTE, 85, VIII Bishop of Arizona and, most recently, Bishop in Residence at All Saints' Church, Phoenix.

✠ THE REV. CANON LAWRENCE J. ROWE, 77, after 45 years of service to parishes and missions in North Dakota, Minnesota, and Wisconsin. He was vicar of St. Luke's Church, Altoona, Diocese of Eau Claire and chaplain to Buffington Home, Eau Claire, at the time of his death.

✠ THE RT. REV. GRAY TEMPLE, 85, XII Bishop of South Carolina.

✠ V. S. CARRINGTON TYNDALE, 73, chancellor of Tyndale College and Seminary, Dr. Tyndale was appointed college chancellor in 1998 just as the Ontario Bible College was renamed after William Tyndale, the 16th century pioneer of the English Bible. Dr. Tyndale was a 13th generation descendant of William's older brother, Edward.


✠ THE RT. REV. ALBERT W. VAN DUZER, 82, VIII Bishop of New Jersey.


✠ SISTER ANDREA WALKER, Order of St. Helena, in the 33rd year of her Life Profession.





## BY WILL and DEED





 \$10,000 to the Rector's Endowment Fund, St. John's Church, Columbus, Texas from the estate of Thomas William and Lauren Sronce Glithero.


 An Additional \$9,677 to SPEAK (The Anglican Digest) from the estate of Florence Christopher Muir, Schenectady, New York.


 \$500,000, in addition to two other testamentary trusts already established by Mr. and Mrs. William M. Sander for St. John's Church, Savannah, Georgia.


 \$50,000 to All Saints' Church, Western Springs, Illinois, from the estate of Mildred Lindstrum.

 \$47,270 to SPEAK (The Anglican Digest) from the estate of Florence H. Wigham, Erie, Pennsylvania.

 \$1,000,000 in a testamentary trust for St. John's Church, Savannah, Georgia, by Mrs. Josephine Kennedy Osborne.

 \$369,000 to eight Episcopal institutions and parishes, including the Episcopal Church Foundation, the Presiding Bishop's Fund for World Relief, the General Theological Seminary and the Church of the Heavenly Rest, Abilene, Texas, from the estate of the Rev. Thomas Bailey Aldrich:

 \$20,000 from the estate of the Rev. Dr. Lawrence B. Larsen to St. Dunstan's Church, Largo, Florida.

 \$575,000 to the Cathedral Church of the Advent, Birmingham, Alabama, from the estate of Mary Hiden Crowder.

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## I in Life

Alleluia!

I see thee, and I do not die!

I see me in thy seeing eye!

As thou art life, in Life and I,

In Love, in Christ and crucified.

Alleluia!

Alleluia!

Alleluia!

Amen.

— Walter Wangerin, Jr. in  
Reliving the Passion

## NORTHERN LIGHTS

The Anglican Church of Canada is in the middle of the greatest crisis in its history. It has been named in hundreds lawsuits in connection with Indian residential schools, and more pour in every week.

Anglican organizations were involved with twenty-six residential schools from 1820 to 1969. Former students are alleging specific incidents of sexual, physical, and cultural abuse over a forty-five year period from 1929. One class action suit in Ontario is claiming damages of 1.8 billion dollars.

It has been reported in the media that unless the Government of Canada steps in to help the Church, the General Synod will be bankrupted and the national church dissolved.

The Government, which is also a defendant in the lawsuits, isolated and divided native people on remote reserves, and then established the residential school system for children in communities without day schools. The Anglican, Roman Catholic, United and Presbyterian Churches were involved with the schools under a variety of arrangements.

These cases have been deeply divisive in First Nations communities, many of which have been descended upon by lawyers stirring up business for contingency fees of up to 40% of the damages sought. Many of the plaintiffs have sued the Government alone, but in these cases the Government has immediately sued the Church.

Both the national church and missionary dioceses are reeling under the weight of litigation. The first case to be tried, which did involve horrific child abuse at a school in Lytton, British Columbia, names a tiny diocese with a staff consisting of a bishop and his secretary. The bishop was required by the courts to research the answers to nearly two hundred historical questions demanded by the plaintiffs, and to have a command of fifteen hundred historical documents for cross examination. His diocese will likely be bankrupted in a year or two.

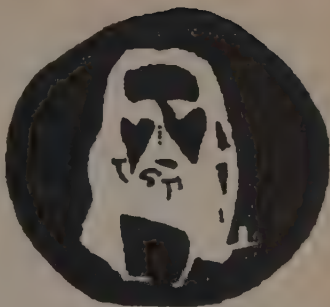
One of the ironies of these trials is that they threaten to draw resources away from the healing ministries of the Church in native communities. The General Synod gives a substantial portion of its income every year in support of

northern parishes, and for many years has been advocating in support of First Nations' interests.

For the time being, the Church is expanding its work of healing and reconciliation among native people and paying its legal bills by selling financial assets. In the last eight years the General Synod has distributed half a million dollars specifically for healing programs in aboriginal communities.

Overall, both native and non-native Anglicans have been responding to this situation with extraordinary grace and good will. The road ahead will be rocky, however, and I invite your prayers for us.

*The Rt. Rev. Anthony Burton,  
Bishop of Saskatchewan, is TAD's  
Canadian Correspondent*



Concentrate on the four dots in the middle of the picture for about 30 seconds.

Then close your eyes and tilt your head back.

Keep them closed. You will see a circle of light.

Continue looking at the circle.  
What do you see?

*Reprinted from Breaking Bread,  
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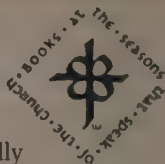
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## WHO MOVED THE STONE?

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The tomb where Jesus' body had been placed?  
God's saving love, in mighty acts revealed?  
Or all too human hands in stealthy haste?  
If Caiaphas or Pilate gave the word,  
Would not their minions have rejoiced to know  
The Resurrection story was absurd  
Because there was a still dead corpse to show?  
It was not shown. Could followers and friends,  
While soldiers slumbered, drugged or drunk with wine,  
Have stolen his remains for their own ends,  
To claim a dead man rose as one divine?  
Can we believe they lived a lie, then died –  
Proclaiming Christ arisen – roasted, flayed,  
Stabbed, stoned, beheaded, cudged, crucified?  
No hoax inspired the valor they displayed.  
The power of God broke open that great seal  
And raised His Son Christ Jesus from the grave,  
Filled frightened mourners with the Spirit's zeal,  
And sent them out a fallen world to save.  
All other explanations make less sense,  
Leave more unanswered questions, more doubts raised,  
And fit less closely with the evidence  
Than that Christ rose in glory: God be praised!

*Susan Skelton,  
Church of the Incarnation  
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## THE ARCHBISHOP'S VOICE

### THE EMPTY TOMB

All the Gospels make it clear that when the disciples went to embalm the body of Jesus it was missing. Of course, that proves nothing apart from the fact that a body went missing. It would have been the easiest thing in the world for the authorities to produce the body and so put down the rumors of a living Jesus. Perhaps they did not do this because they could not, and the body was really gone.

If we accept the fact of the empty tomb, as the evidence requires us to do, we are left with two possibilities. Either Jesus was resuscitated and helped from the tomb to appear among his disciples a few days later, convincing them that he was alive; or the same Jesus, crucified and truly dead, was triumphantly raised by his Father to lead all people into his kingdom. The first alternative is, I suggest, simply too implausible for words. To believe that a severely wounded man with torn hands and feet and a wound in his side could appear whole and well three days later is absurd. The second, the outrageous alter-

native – that the same Jesus who was crucified was raised from the tomb – is the firm conviction of the New Testament and the message of the Church.

This tradition also features in each of the Gospels. Of course, continuing our vein of skepticism, this, too, could have been fabricated by the first writers to prove the divinity of Jesus. But why should disciples who had fled the scene in such abject terror return a few days later and boldly say that they had met with Jesus and he was alive? It hardly seems credible – unless they actually had seen Jesus and were totally convinced that their Lord had conquered death.

Indeed, eye witnesses are central to the story – not only Peter and the first disciples, but also later people like Paul, whose testimony is one of the earliest written down. Paul talks of the risen Jesus appearing to him. Such is the sober, factual testimony of such witnesses that they convey a quiet, authoritative ring of truth.

Then something curious happens. As the tiny group of followers meet and begin to preach

the resurrection of Jesus, so they change their 'holy day' from Saturday to Sunday, the day the resurrection took place. This is a clue of immense significance. Only something very dramatic and profound could have led devout Jews to do this, to openly go against a centuries-old tradition. We know what it was: the Resurrection.

*George Cantner*

– *The Most Rev. and Rt. Hon.*

*George L. Carey,*

*The Archbishop of Canterbury*

*in Jesus 2000*



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